RUTH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1. 1–18. ELIMELECH'S FAMILY. THE DEPRESSION.

B | 1. 19–22. SYMPATHY WITH NAOMI. IN GRIEF.

C | 2. 1–23. BOAZ AND RUTH.

C | 3. 1—4. 13. RUTH AND BOAZ.

B | 4. 14–17. SYMPATHY WITH NAOMI. IN JOY.

A | 4. 18–22. ELIMELECH'S FAMILY. THE UPLIFTING.

THE

°BOOK OF °RUTH.

A A1 (p. 361) about 1336

1 °Now it came to pass in the days °when the judges ruled, that there was °a famine in the land. And a certain °man of Beth-lehem-judah went to sojourn in the °country of Moab, he, and his wife, and his two sons.

2 And the name of the [1]man *was* °Elimelech, and the name of his wife °Naomi, and the name of his two sons °Mahlon and °Chilion, °Ephrathites of Beth-lehem-judah. And they came into the [1]country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

B1 1336 to 1326

4 And they °took them wives of the women of Moab; the name of the one *was* °Orpah, and the name of the other °Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was °left of her two sons and her husband.

A2

6 Then she arose with her daughters in law, that she might °return from the [1]country of Moab: for she had heard in the [1]country of Moab how that °the LORD had °visited His People in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

B2 a1

8 And Naomi said unto her two daughters in law, "Go, return each to her mother's house: [6]the LORD deal kindly with you, °as ye have dealt with the dead, and with me.

9 [6]The LORD grant you that ye may find °rest, each *of you* in the house of her husband." Then she kissed them;

b1

and they lifted up their voice, and wept.

10 And they said unto her, "Surely °we will return with thee unto thy People."

a2

11 And Naomi said, "Turn again, my daughters: °why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I °should say, I have hope, *if* I should have an husband also to night, and should also bear sons;

13 °Would ye tarry for them till they were grown? °would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of [6]the LORD is gone out against me."

b2

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

TITLE, Book. For its place in the Hebrew Canon, see Ap. 1. The second of the five *Megillōth*, or Scrolls. Read at the Feast of Pentecost. Their order determined by the order of the feasts. Written as being necessary for the link it affords in the Genealogy of David and Christ "the son of David", Matt. 1. 5–16. Placed in the Canon after Judges by the Sept. Followed by all the versions.

Ruth. Two books with names of women: Ruth, a Gentile, marries a Hebrew husband; Esther, a Jewess, marries a Gentile husband. Two tokens that Gentiles, as such, were to be blessed only through Abraham's seed, according to Gen. 12. 3; 18. 18; 22. 18; 26. 4. Ps. 72. 17. Acts 3. 25.

1. 1–18 (A, p. 359). ELIMELECH'S FAMILY. THE DEPRESSION. (*Alternation.*)

A | A1 | 1–3. Departure from Beth-lehem.
  | B1 | 4, 5. Daughters-in-law. Bereavement.
  | A2 | 6, 7. Departure for Beth-lehem.
  | B2 | 8–18. Daughters-in-law. Colloquy.

1 Now it came to pass in the days. Occurs five times. Always denotes impending trouble, followed by happy deliverance. Cp. Gen. 14. 1. Est. 1. 1. Isa. 7. 1. Jer. 1. 3.

when the judges ruled. Doubtless, in the early days, before the sin of Judg. 1 developed the later internal disorders, and outward oppressions.

a famine. See note on Gen. 12. 10.

man. Heb. *'îsh*. Ap. 14. II.

country = fields.

2 Elimelech = My God is king.

Naomi = My pleasant one.

Mahlon = Sick. **Chilion** = Pining.

Ephrathites. Ephrath was the ancient name of Beth-lehem, where Rachel was buried (Gen. 35. 19; 48. 7).

4 took them wives. Canaanitish wives forbidden (Deut. 7. 3, &c.), but not Moabitish wives; though a Moabite man might not enter the congregation of Jehovah. See note, Deut. 23. 3.

Orpah = Hind or Fawn.

Ruth = Beauty. Wife of Mahlon the elder.

5 left = left survivor.

6 return. This was in 1326, the year before the second jubilee (1325–1324). See Ap. 50. IV, p. 54.

the LORD. Heb. Jehovah. Ap. 4. II.

visited. Cp. Ex. 4. 31. Ps. 132. 15. Luke 1. 68.

8–18 (B2, above). DAUGHTERS-IN-LAW. COLLOQUY. (*Repeated Alternation.*)

B2 | a1 | 8, 9–. Advice to leave her.
   | b1 | –9, 10. Reception. Refusal of both.
   | a2 | 11–13. Advice to leave her.
   | b2 | 14. Reception. Refusal of Ruth.
   | a3 | 15. Advice to leave her.
   | b3 | 16–18. Reception. Resolve of Ruth.

8 as = according as.

9 rest. Cp. 3. 1. A characteristic word in this Book.

10 we will return with thee. This liberty was allowed by the laws of Khammurabi, §§ 171–173 and 177.

11 why . . . ? Fig. *Erotēsis*. Ap. 6.

12 should say = should have said.

13 Would . . . ? Fig. *Erotēsis*. Ap. 6.

a³ (p. 361) 1326 15 And she said, ° "Behold, thy sister in law is gone back unto her People, and unto her gods: return thou after thy sister in law."

b³ 16 And Ruth said, "Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy People *shall be* my People, and thy ° God my ° God:
17 Where thou diest, will I die, and there will I be buried: [6] the LORD do so to me, and more also, *if ought* but death part thee and me."
18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

B C (p. 362) 19 So they two went until they came to ° Beth-lehem.

D And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, "*Is* this Naomi?"

D 20 And she said unto ° them, "Call me not Naomi, call me Mara: for ° the ALMIGHTY hath dealt very bitterly with me.
21 I went out full, and [6] the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing [6] the LORD hath testified against me, and [20] the ALMIGHTY hath afflicted me?"

C 22 So [20] Naomi returned, and Ruth ° the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of ° barley harvest.

C c 2 And Naomi had a kinsman of her husband's, a mighty ° man of wealth, of the family of Elimelech; and his name *was* Boaz.

d e 2 And Ruth ° the Moabitess said unto Naomi, "Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace." And she said unto her, "Go, my daughter."

f 3 And she went, and came, and ° gleaned in the field after the reapers: and her ° hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

g 4 And, ° behold, Boaz came from Beth-lehem, and said unto the reapers, ° "The LORD *be* with you." And ° they answered him, ° "The LORD bless thee."
5 Then said Boaz unto his servant that was set over the reapers, "Whose damsel *is* this?"
6 And the servant that was set over the reapers answered and said, "It *is* [2] the Moabitish damsel that came back with Naomi out of the country of Moab:
7 And she said, 'I pray you, let me glean and gather after the reapers among the sheaves:' so she came, and hath continued even ° from the morning until now, that she tarried a little in the house."
8 Then said Boaz unto Ruth, ° "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here ° fast by my maidens:

15 Behold. Fig. *Asterismos*. Ap. 6.
16 God. Heb. Elohim. Ap. 4.

19-22 (**B**, p. 359). SYMPATHY WITH NAOMI. IN GRIEF. (*Introversion.*)

B | C | 19–. Beth-lehem. Arrival.
| D | –19. Sympathy given.
| *D* | 20, 21. Sympathy needed.
| *C* | 22. Beth-lehem. Settlement.

19 Beth-lehem = House of bread.
20 them. Fem., and the verb "call" is fem. also, so that Naomi was addressing the women.
the ALMIGHTY = *Shaddai*. See Ap. 4.
22 the Moabitess. So called five times. In Deut. 23. 3, it is masculine, and does not affect Ruth.
barley harvest. Therefore at the Passover.

2. 1-23 (**C**, p. 359). BOAZ AND RUTH. (*Introversion and Extended Alternation.*)

C | c | 1. Boaz. His kindred.
| d | e | 2. Ruth. Purpose.
| | f | 3. Departure.
| | g | 4–16. Colloquy. Boaz and Ruth.
| *d* | *e* | 17. Ruth. Performance.
| | *f* | 18. Return.
| | *g* | 19–22. Colloquy. Naomi and Ruth.
| *c* | 23. Boaz. His maidens.

1 man. Heb. *'ish*. Ap. 14. II.
2 the Moabitess. See note on 1. 4, 22.
3 gleaned. Cp. Lev. 19. 9, 10; 23. 22. Deut. 24. 19.
hap. From Anglo-Saxon, good luck=happy. Heb. "her chance chanced". Fig. *Polyptōton*. Ap. 6.
4 behold. Fig. *Asterismos*. Ap. 6.
The LORD. Heb. Jehovah. Ap. 4. II.
they answered. This tells of a time of peace, prosperity, and quiet.
7 from the morning = all the morning.
8 Hearest thou not . . . ? Fig. *Erotēsis*. Ap. 6.
fast. Anglo-Saxon = steadfast: i. e. cleave to.
10 take knowledge. Fig. *Metonymy* (of Cause), put for "caring for". Ap. 6.
stranger = foreigner.
12 work . . . reward . . . trust. Note the order of these three words for a spiritual application.
God. Heb. Elohim. Ap. 4. I.
wings. By Fig. *Anthropopatheia* (Ap. 6) attributed to Jehovah; denoting His tender care.
trust = flee for refuge. Heb. *ḥaṣah*. Ap. 69. II.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn."
10 Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest ° take knowledge of me, seeing I *am* a ° stranger?"
11 And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a People which thou knewest not heretofore.
12 [4] The LORD recompense thy ° work, and a full ° reward be given thee of [4] the LORD ° God of Israel, under Whose ° wings thou art come to ° trust."
13 Then she said, "Let me find favour in thy

1326 sight, my lord; for that thou hast comforted me, and for that thou hast spoken °friendly unto thine handmaid, °though ℑ be not like unto one of thine handmaidens."

14 And Boaz said unto her, "At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and °left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not:

16 And let fall also *some* of the handfuls °of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not."

d e (p. 362) 17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an °ephah of barley.

f 18 And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

g 19 And her mother in law said unto her, "Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did [10]take knowledge of thee." And she shewed her mother in law with whom she had wrought, and said, "The [1]man's name with whom I wrought to day *is* Boaz."

20 And Naomi said unto her daughter in law, "Blessed *be* he of [4]the LORD, Who hath not left off His °kindness to the living and to the dead." And Naomi said unto her, "The [19]man *is* near of kin unto us, °one of our next kinsmen."

21 And Ruth °the Moabitess said, "He said unto me also, 'Thou shalt keep [8]fast by my young men, until they have ended all my harvest.'"

22 And Naomi said unto Ruth her daughter in law, "*It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

c 23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest °and of wheat harvest; and °dwelt with her mother in law.

C E (p. 363) **3** Then Naomi her mother in law said unto her, "My daughter, °shall I not seek °rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? °Behold, °he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the °man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

5 And she said unto her, "All that thou sayest °unto me I will do."

13 friendly = to the heart.
though I be not. Or, Oh that I might be.
14 left = left thereof remaining.
16 of purpose = on purpose.
17 ephah. See Ap. 51. III. 3.
20 kindness = lovingkindness.
one of = "he [is]".
21 the Moabitess. See note on 1. 4, 22.
23 and of wheat harvest. Therefore near the Feast of Pentecost. This is why this book is read at that feast. See note on title.
dwelt with. Some codices read "returned unto". Vulg. commences the next chapter with this sentence.

3. 1—4. 13 (*C*, p. 359). RUTH AND BOAZ.
(*Introversion.*)

C | E | 3. 1-12. Claim of kinsman. Asserted.
| F | 3. 13. Promise made.
| *F* | 3. 14-18. Promise waited for.
| *E* | 4. 1-13. Claim of kinsman. Fulfilled.

1 shall I not . . . ? Fig. *Erotēsis*. Ap. 6.
rest. See 1. 9.
2 Behold. Fig. *Asterismos*. Ap. 6.
he winnoweth. This was, and is to-day, the master's work. His servants plowed, sowed, and reaped.
3 man. Heb. *'īsh*. Ap. 14. II.
5 unto me. Some codices, with Sept. and Vulg., omit these words.
9 thy skirt = wing (with Sept. and Vulg.). Other codices, with two early printed editions, read "wings". "Wing" put by Fig. *Metonymy* (of Cause) for protective care. Ap. 6.
10 the LORD. Heb. Jehovah. Ap. 4. II.
11 thou requirest = thou shalt say. Some codices, with Aram., Syr., and Vulg., add "unto me".
city. Heb. gate, put by Fig. *Synecdoche* (of Part) for the people assembling there.

6 And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the [3]man was afraid, and turned himself: and, [2]behold, a woman lay at his feet.

9 And he said, "Who *art* thou?" And she answered, "ℑ *am* Ruth thine handmaid: spread therefore °thy skirt over thine handmaid; for thou *art* a near kinsman."

10 And he said, "Blessed *be* thou of °the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that °thou requirest: for all the °city of my People doth know that thou *art* a virtuous woman.

12 And now it is true that ℑ *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will ℑ do the part of a kinsman to thee, *as* [10]the LORD liveth: lie down until the morning." F

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14 And she lay at his feet until the morning: and she rose up before °one could know another. And he said, "Let it not be known that a woman came into the floor."

15 Also he said, "Bring the °vail that *thou hast* upon thee, and hold it." And when she held it, he measured six *measures* of barley, and laid *it* on her: and °she went into the city.

16 And when she came to her mother in law, she said, "Who *art* thou, my daughter?" And she told her all that the [3]man had done to her.

17 And she said, "These six *measures* of barley gave he me; for he said to me, 'Go not empty unto thy mother in law.'"

18 Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the [3]man will not be in rest, until he have finished the thing this day."

E h (p. 364)

4 Then went Boaz up to the gate, and sat him down there: and, °behold, °the kinsman of whom Boaz spake came by; unto whom he said, °"Ho, such a one! turn aside, sit down here." And he turned aside, and sat down.

2 And he took ten °men of the elders of the city, and said, "Sit ye down here." And they sat down.

3 And he said unto [1]the kinsman, "Naomi, that is come again out of the °country of Moab, selleth °a parcel of land, which *was* our brother Elimelech's:

4 And ℑ thought to advertise thee, saying, 'Buy *it* °before the inhabitants, and before the elders of my People. If thou wilt °redeem *it*, °redeem *it:* but if °thou wilt not °redeem *it, then* tell me, that I may know: for *there is* none to °redeem *it* beside thee; and ℑ *am* after thee.'" And he said, "ℑ will °redeem *it*."

5 Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

6 And [1]the kinsman said, "I cannot [4]redeem *it* for myself, lest I mar mine own inheritance: [4]redeem thou my right to thyself; for I cannot [4]redeem *it*."

7 Now this *was the manner* in former time in Israel concerning [4]redeeming and concerning changing, for to confirm all things; °a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore [1]the kinsman said unto Boaz, "Buy *it* for thee." So he °drew off his shoe.

9 And Boaz said unto the elders, and *unto* all the People, "Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and °from the gate of his place: ye *are* witnesses this day."

11 And all the People that *were* in the gate, and the elders, said, "*We are* witnesses.

i °The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and ° be famous in Bethlehem:

12 And let thy house be like the house of °Pharez, whom Tamar bare unto Judah, of the seed which [11]the LORD shall give thee of this young woman."

h 1325

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, [11]the LORD gave her conception, and she °bare a son.

B k (p. 364)

14 And the women said unto Naomi, "Blessed *be* [11]the LORD, Which hath not left thee this day without a [1]kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* °life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him."

l

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

k

17 And the women her neighbours gave it a name, saying, "There is a son born to Naomi;"

A m

and they called his name Obed: he *is* the father of Jesse, the father of David.

14 one = a man. Heb. *'ish*. Ap. 14. II.

15 vail = mantle or cloak, worn by all peasants; only the town-women veiling the face. Cp. Isa. 3. 23.
she went = he went. The verb is masculine. Some codices, with Syr. and Vulg., read "she".

4. 1-13 (*E*, p. 363). CLAIM OF KINSMAN. FULFILLED. (*Introversion.*)

E | h | 1-11-. In detail.
| i | -11, 12. Prayer.
| *h* | 13. In sum.

1 behold. Fig. *Asterismos*. Ap. 6.
the kinsman. Heb. *Goel* = the next of kin, who has the right of redemption. See notes on Ex. 6. 6, and 13. 13.
Ho. Fig. *Exclamatio*. Ap. 6.
2 men. Heb. *'ĕnōsh*. Ap. 14. III.
3 country = fields.
a parcel of land = the parcel of the field.
4 before the inhabitants = in the presence of such as are seated here.
redeem. Heb. *gā'al*, to redeem by purchase. See Ex. 6. 6, and cp. 13. 13.
thou. Heb. text has "he". But a special various reading called *Sevīr* (Ap. 34), and some codices, with Aram., Sept., Syr., and Vulg., read "thou", which the A.V. seems to have followed.
7 a man. Heb. *'īsh*. Ap. 14. II. A custom that grew up outside the Law.
8 drew = plucked.
10 from the gate = from the people of his city, "gate" being put by Fig. *Synecdoche* (of Part) for the people wont to assemble there. Ap. 6.
11 The LORD. Heb. Jehovah. Ap. 4. II.
be famous = proclaim a name.
12 Pharez. Cp. Gen. 38. 29. 1 Chron. 2. 4. Matt. 1. 3.
13 bare a son. In the second jubilee year (1325-1324).

14-17- (*B*, p. 359). SYMPATHY WITH NAOMI. IN JOY. (*Introversion.*)

B | k | 14, 15. Blessing by women.
| l | 16. Naomi's joy.
| *k* | 17-. Naming by women.

15 life = soul. Heb. *nephesh*. Ap. 13.

-17-22 [For Structure see next page].

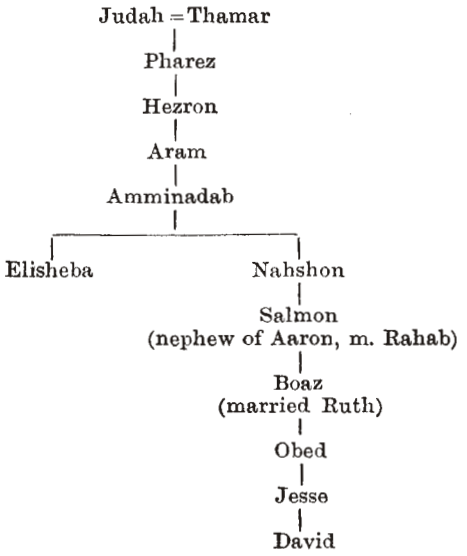
n 1325 **18** Now °these *are* the generations of °Pharez: Pharez begat Hezron,
19 And °Hezron begat Ram, and °Ram begat Amminadab,
20 And Amminadab begat °Nahshon, and Nahshon begat °Salmon,
21 And Salmon begat °Boaz, and Boaz begat Obed,
m **22** And Obed begat Jesse, and Jesse begat David.

-17-22 (*A*, p. 359). ELIMELECH'S FAMILY. THE UPLIFTING. (*Introversion.*)

A | m | -17. Obed, Jesse, and David.
n | 18-21. The generations of Pharez.
m | 22. Obed, Jesse, and David.

18 these are the generations. The thirteenth occurrence, out of fourteen given in the Bible. The last in O.T. See note on p. 1.
Pharez. The son of Judah. See Ap. 29. Gen. 38. 39. 1 Chron. 2. 4. Matt. 1. 3. Luke 3. 33. See note below.
19 Hezron. Cp. Gen. 46. 12.
Ram. Cp. 1 Chron. 2. 9.
20 Nahshon. Prince of Israel in the wilderness (1 Chron. 2. 10). Cp. Num. 1. 7; 7. 12; 10. 14.
Salmon. Married Rahab (Matt. 1. 5). Nephew of Aaron. **21 Boaz.** Married Ruth. Cp. *v.* 13.

THE GENERATIONS OF PHAREZ.*



* NOTE ON "THE GENERATIONS OF PHAREZ".

If SALMON married RAHAB in the year of the entry into the land (1451 B.C.); and the birth of DAVID was in 990 B.C.; then, according to the above Table of Generations, the period of 461 years is covered by only *four* lives; viz. SALMON, BOAZ, OBED, and JESSE.

The inference therefore seems clear that, as in a *Royal* line it is not necessary to include *every* link (as it is in the case of an ordinary man), certain names are omitted in this pedigree, in order that "the generations of PHAREZ" may be reckoned as ten generations, to accord with the principle which we observe from ADAM to ZEDEKIAH (viz. ADAM to NOAH, ten; SHEM to ABRAHAM, ten; SOLOMON to ZEDEKIAH, twice ten). So here PHAREZ to DAVID is given in ten generations.

We see the same principle at work in other Tables of our LORD's ancestry, names are omitted in order to make uniform reckonings.

For example, in Matt. 1. 1-17 we have three counts of "fourteen generations"; see notes there. In *v.* 1 we have the whole given in *two* links (DAVID and ABRAHAM). Ruth herself is omitted in *v.* 17, above.